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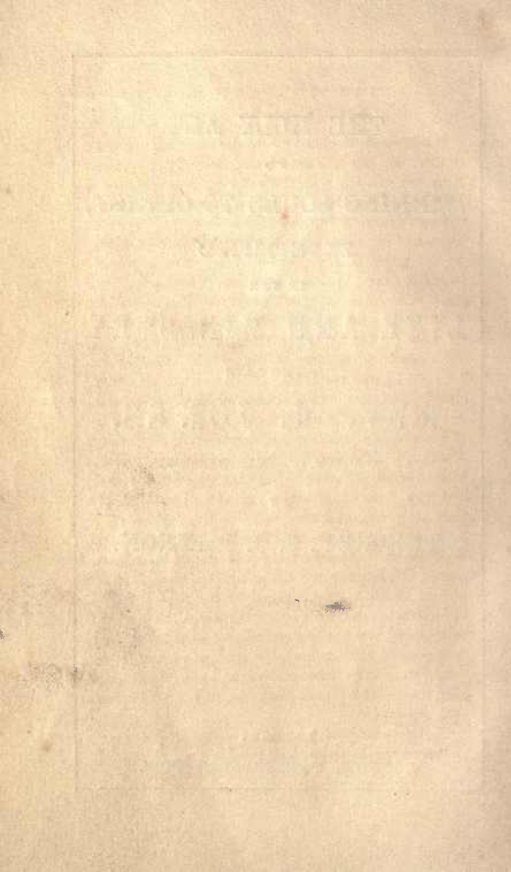
James Bower
Nov. 31. 1849.



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THE HOLY ART
OF
WINNING SOULS TO CHRIST,
EXEMPLIFIED
IN THE
LIFE AND MINISTRY
OF THE LATE
REV. M. JONES,
OF TRELECH, CARMARTHENSHIRE:
BY
THE REV. J. J. BEYNON.

LONDON:
J. SNOW, PATERNOSTER ROW.



INTRODUCTION.

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Whatever is calculated to advance the cause of Christ, to serve our day and generation, especially the generations yet unborn, it ought to be our great concern to promote and preserve. Religious biography is in a high degree adapted to do this. Hence it is the Scriptures present to our view, so great a cloud of witnesses, that by the powerful attraction of their example, sinners might be drawn to choose the same "good way," and saints stimulated, to lay aside every weight, and the sin which doth so easily beset them, and run with patience the race that is set before them, looking unto Jesus, the author and finisher of their faith. The written lives of holy and useful men, in successive ages of the church, and the varied circumstances of persecution, and peace—of suffering, and enjoyment, have been instrumental in a great degree, in promoting the interest of religion in the world. The young minister needs to be instructed, stimulated, and encouraged in his work, and there is nothing more calculated to accomplish this, than scripture, and other religious biographies. Exhibit to him, and place before him in a proper light, the trials and temptations, the conflicts and the achievements, the victories and the rewards of those christian heroes, who were once engaged on the field of action, as he now is, and this under the divine blessing will be attended with the happiest effects; it will encourage, and animate with a laudable spirit of emulation, the young warrior to press forward, and aim at the same high mark—to aspire to glory too, and tread the same path to heaven.

If the memory of the just be blessed, it is our duty to extend the blessing, and hand it down to posterity

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by means of the press; thereby the pious deeds, and examples of godly and successful labourers in the vineyard, will be preserved, and will prove to the church in ages to come, something like the sacred ark and its contents, to the Hebrews of old. It is much to be regretted, then, that the memory of many good and useful ministers of Jesus Christ, should be permitted to float down the stream of oblivion, with that of the promiscuous multitude, for want of the disposition, or the means to preserve it. This is especially the case in Wales; many ministers, eminent for their piety and usefulness, have on this account been lost to the church, almost as soon as they were dead. Mr. Jones, who is the subject of this memoir, was one of the most useful ministers in his, or perhaps, any other time. During his ministry, he received upwards of 2,400 hopefully converted persons to the fellowship of the churches under his care. The writer was personally acquainted with him, heard him for some years with delight, and hopes with profit; and had the honour of being received by him into the church, of which he was the pastor; and now deems it his duty, to give this testimony of gratitude and affection to the memory of one whom he esteemed as his friend and spiritual father.

It is to be regretted, that no diary has been found, or other record, written by Mr. Jones himself, to assist in giving the particulars and incidents of his life and labours, in the regular order in which it could be desired. The writer here begs to acknowledge his obligation to the Rev. S. Griffiths: from a funeral sermon by whom, and a short memoir published in Welsh, he has derived considerable assistance towards the account which is here given of Mr. Jones's life.

J. J. B.

*Dorrington, Salop,
August 20th, 1848.*

LIFE & MINISTRY OF MR. JONES.

MR. JONES was born in the year 1768, at a place called Troed-y-Rhiw-Cwmglyn, in the parish of Llywel, and county of Brecon. It was his lot, like many good and great men, to descend from humble but respectable parents. Is it not to be regretted, that there should sometimes appear in the christian biographer, a disposition to throw a veil over the humble cottage or the farm house, where the useful minister, the man of God, first drew his breath? Does not this hide what should be made prominent, the providence and the grace of God, in raising up and qualifying whom he pleases for his work and service? It is otherwise with the sacred historian: yes, there we are led to look in a moral and physical sense "unto the rock whence they were hewn, and the hole of the pit whence they were digged." They do not hesitate to tell us, that the best of kings, was once Jesse's

son and Jesse's shepherd; that the apostles of Christ were once fishermen and tent-makers; and that "he the Prince of the kings of the earth," was born in a stable, and cradled in a manger. They like to shew us, and we need to see it more and more, that real greatness and true excellence, are not in the power of this world to bestow nor take away.

Mr. Jones was the only child of Evan and Ann Jones, who grew to years of maturity. His mother was eminent for her piety and consistent profession. She was a member of the church of Christ at Cefen Arthen. She early and earnestly implored that the mercy of her God and Saviour might be extended to her child; and like Timothy he was taught from infancy to know the holy scriptures. In her was exemplified the beautiful promise and description in Psalm xcii, 12th,—15th, "those that be planted in the house of the Lord, shall flourish in the courts of our God, they shall bring forth fruit in old age." She was adorned with the ornament of a meek and quiet spirit, which in the sight of God is of great price.

The incidents, and remarkable escapes of

childhood, generally make a lasting impression on the mind. Some of these Mr. Jones would at times relate with much feeling and interest. The following was one of them. When he was about four years of age, his father and mother having occasion to attend a fair at Brecon, left their child, little Morgan, under the care of a friend for the day. Morgan slyly watched an opportunity to follow them, and ran away from the house in the direction his parents had gone. Having proceeded a good way, he knew not what course to take. However, at last he reached the great road leading from Carmarthen to Brecon, or as it is best known as the Gloucester and Haverfordwest road, and being now exhausted, he was here in great danger of being killed by cattle and horses, large droves of which often pass on this road, from Wales to England; little Morgan got among them, but an invisible hand preserved him, for he was a chosen vessel unto God, who had a great work for him to do; and as in the case of the infant Moses, a protector was provided in due time. It is said by his Welch biographer, "some one had mercy on him, and having used means to find out his

home and his parents, restored him to them."

His parents gave him as good an education as in their circumstances could be expected: he was sent to school in the neighbourhood for some years, and was taught to read and write better than most in that part of the country, before he was taken away from it. As he was designed for agricultural pursuits, when about the age of twelve, he went to live with one of the deacons of the church at Cefen Arthen, a respectable farmer, whose name was Philip Thomas. He was about this time, under deep and serious impressions, and was, what many would call a very religious boy; but it appears that he did not know the truth savingly, till he was between thirteen and fourteen years of age. According to his own account, he thought that about this time he was enabled by grace, to yield himself to the Saviour, and as a lost sinner, to seek mercy and salvation through faith in Christ Jesus. It was now that he first knew any thing of that peace with God, which passeth all understanding, liberty from the law as a covenant of works, and access to God under the influence of the spirit of adoption. At fourteen years of

age he was admitted a member of the church at Cefen Arthen, by the late Rev. Peter Jenkins, who preached and administered the ordinances of the gospel in that place, during the interval between the death of their late minister Mr. Jones, of Ty-gwyn, and the ordination of the Rev. — Thomas over the church as its pastor.

In a short time after this, circumstances occurred, which led to his going to live with Mr. Morgan Davies, a respectable man, and one of the elders of the church just referred to; whether he was related to Mr. Davies or not, the writer is not certain, but Mr. and Mrs. Davies, who were without children, treated him as if he had been their own child, and continued to do so as long as they lived; and he endeared himself greatly to them by his piety and exemplary conduct. As he was designed for agricultural and farming pursuits, he had placed under his care the principal part of Mr. Davies's farming stock. But the time was now come for the purpose of God respecting him to be developed; "His thoughts are not as our thoughts, neither are his ways our ways:" God calls and qualifies his servants for his own work and service, let

their profession, calling, advantages, or disadvantages, or the purposes of men respecting them, be what they may; when his time is come, when the Lord hath need of them, every thing else must yield to him. Moses must leave Jethro's flock, whether he had anticipated it or not. When the time is come for God to be exalted in the camp of Israel, by the fall of the proud champion of the Philistines, the son of Jesse must leave his father's sheep in the wilderness, and take the field in the name of the God of Israel. Levi must leave the "receipt of custom," and the sons of Zebedee their nets and fishing boats.

While Mr. Jones lived in Mr. Davies's family such was his desire for books, and thirst for reading, and the acquirements of knowledge, that he appeared sometimes to have no power to attend to any thing else. He had such a retentive memory, that he could repeat the sermons he heard almost verbatim to the family, and whatever he read he retained; yet he would remember nothing or next to nothing, connected with his business and occupation. When sent to fetch the cows or the horses, he would some-

times forget his errand, and though they were required by a certain time, yet he would forget all, and on being followed would be found reading as he went along the field, or sitting under a tree or hedge quite absorbed in thought, unconscious, till roused, that there was anything the matter or done amiss; and though he appeared so neglectful, and unfit for business, yet this did not in the least diminish Mr. and Mrs. Davies's respect for him, but rather increased it, even to veneration. He was often called upon to take part in the prayer meetings, which were held from house to house in the neighbourhood, and often at Mr. Davies's; he was remarkably consistent, scriptural, and tender in his prayers; they bore evidence that they proceeded from a feeling heart, and a soul on terms of holy familiarity with God. When it was known that young Morgan Jones was to be at the prayer meeting, the house was often too small to hold the people, as many were anxious to hear him. Were the prayers offered at our prayer meetings, more of this character, and spirit, the writer is inclined to believe that there would be no cause for the almost uni-

versal complaints in respect to attendance.

Mr. and Mrs. Davies concluding from the eminent piety, aptness to teach, mental qualifications, and earnest desire to be useful, which Morgan Jones evinced, that God had designed him for the ministry, sent him to a respectable school in the neighbourhood. The church also of which he was a member, about this time took knowledge of him; and after deliberation and prayer, invited him to exercise his gifts, first at some private meetings of the friends, and church meetings of the members, and when he had passed through this trying but very proper ordeal, to the great satisfaction of the church, he was encouraged to proceed with his studies with a view to the christian ministry; and was fully authorised to preach publicly, wherever, and whenever he had an opportunity. This is generally the way in which young men are introduced into the ministry, in the congregational churches in South Wales. Providence at this time also seemed to favour him in a remarkable manner, in removing obstacles out of his way, and in opening a door for his admission to a respectable academy, kept by the late

Rev. John Griffiths, at Glandwr, in Pembroke-shire. Mr. Griffiths was famed in his day as being an excellent scholar, and many of his pupils and students did him great credit, as they excelled much in classical learning. Mr. Jones here made a very considerable progress in the knowledge of the English, Latin, and Greek languages, as well as other useful branches of education. He, by his assiduity, and the skill of his tutor, became so well-grounded in his acquaintance with the above-mentioned languages, as to be able to consult Pool's Synopsis, and other works in Latin, with his Greek Testament to his great advantage.

Mr. Jones during the time of his studies, was enabled to maintain the life of religion in his soul, and his first love unabated, which under such circumstances is no very easy matter, though one of great importance; much of the future character and usefulness of the minister depend upon what he is when a student; then he is the minister in embryo. He, who when a student gives reason to the pious and watchful tutor to suspect his piety, or to grieve on account of his indifference and negligence, is never like-

ly to make a zealous or useful minister. Mr. Jones, during the four years he spent at Glandwr, stood high in the esteem of his tutor, the students, and the church, as a man, a christian, and a scholar.

When Mr. Jones finished his studies he was invited to become the pastor of the church and congregation, meeting at the Rock chapel, in the parish of Trelech, in the county of Carmarthen. This church, which it seems was formed some time in the sixteenth century, was for some years connected with the church meeting at Henllan, in the same county. During its connection with that church, the minister of Henllan preached and administered the ordinances of religion to the people at this place. At that time they used to meet at a house by the side of a small river, near a place called Dinas. Some years after, a small chapel was built, where the present one stands, and the minister from Henllan still continued to supply the pulpit, and administer the ordinances. There is some account of one Mr. Thomas Jones, of Llanffrwd, as an acceptable preacher among them at this time. A separation having taken place between the two

churches, we are informed that the Rev. — Jenkins, of Crug-y-mace, took the oversight in the Lord of them. He was it seems a plain, good, and sensible man; not being present at one of their church-meetings, which here are held in the day, he was asked how it was that he was not with them? “I was getting in my hay,” he said, “that is a work that must be done while the sun shines, and I must get hay for my horse, to come to you in winter, else I cannot come.” Some years afterwards one Mr. Lewis Richards, of Fron-las, a member of the church, “who was a pious and sensible man, and who had for some time preached the gospel with much acceptance, was chosen by the church and was ordained to take the oversight of them in the Lord.” He laboured with much diligence for some years, and it appears not without some degree of success. He was called to his rest in the year 1729. The Rev. J. Davies, of Neath, was next invited to become the pastor, and accepted the call. He was a gentleman of property, and of the most pious and amiable character; he left Neath and came to reside on his own estate, called Fynondafolog, near his

charge, in the parish of Trelech. Few men bore a more respectable character than Mr. J. Davies; his prudence, wisdom, urbanity, and faithfulness as a minister, gave him great power and influence in the country; he was highly and universally esteemed in his day, and his memory has been handed down to posterity with a sweet and refreshing odour. Mr. Davies died in the Lord, in the year 1765.

In the year 1767, the Rev. Owen Davies, of Croft-y-cyff, received a call from the church, and left his charge at Croft-y-cyff, and undertook the pastoral care of the church at Trelech. It appears that he was diligent and useful among them for many years. A remarkable circumstance took place about the year 1787, which in the end caused the dissolution of the relation between Mr. O. Davies and the church at this place. A few members of the church at Glandwr, having imbibed erroneous views of certain doctrines, especially of the person, and atonement of Christ—views inconsistent with those professed by the church at that place, and believed to be unscriptural, and most pernicious to the souls of men. These persons caused a very

considerable degree of trouble to the minister and the church at Glendwr, especially as they used every means to prejudice the ministry, and seduce the minds of others. Means were used to convince them of their errors, and bring them to repentance, but without success. The church, after deliberation and prayer, deemed it necessary to expel them; the persons referred to, however, had succeeded in contaminating others, for a few followed them. This party by some means, unaccountable as it may appear, prevailed with Mr. Davies, and induced him to attempt to admit them to the fellowship of the church under his care, which held the same views of christian doctrines, and church government, as the church at Glandwr. Mr. Davies attempted to force these discarded persons upon the church. Whether Mr. Davies professed to be an Independent or not, the writer is not certain, however, in this case he acted very contrary to the principles of Independency. But the church on this occasion, gave a practical demonstration of those principles. After due consideration and prayer, it came to the determination not to allow Mr. Davies, and the few who sided

with him to carry their point. On the ordinance Sabbath, when Mr. Davies intended to admit the persons already mentioned, the elders and deacons, with the church, a very small number excepted, agreed (painful as it was to them,) to prevent the possession of the chapel by Mr. Davies and his party, and in consequence of this Mr. Davies with his friends retired to his own house at Dinas, and there ministered to those who followed him. There is not a doubt but that Mr. Davies himself was deceived in respect to the persons whose part he took; he certainly was imposed upon, and deceived some way or other, in regard to their sentiments, and the circumstances under which they were dismissed from Glandwr. This fact is, I think, quite evident from the open profession they subsequently made of Socinian tenets, which they did not plainly do when they sought his friendship and help, and also from the circumstance of his great attachment, manifested before he died, to some of those persons who took an active part in opposing him. To one or two of them he expressed a wish before he died, that he might be buried at Trelech; which wish

was complied with, though preparation had been made to bury him at Rhyd-y-parc, the place where the new party met to worship. After all, it must be confessed that Mr. Davies was highly to be blamed, in the attempt which he made to introduce persons into the church, with whose character and religious views, he certainly was not sufficiently acquainted, and especially in his attempting to do this, without the concurrence of the church. There is no knowing, what this good man suffered in his mind, in consequence of this hasty and imprudent step. How important it is, for ministers to act with a holy caution, and to have a proper understanding with the churches under their care. Lord chancellor King says "It was the general rule, and practice during the three first centuries, for the churches to do nothing without the minister or bishop, and for the bishop to do nothing without (i. e. without the concurrence of) the church in all ecclesiastical concerns." Attention to this rule would prevent many unhappy broils and divisions, on account of which the religion of Christ is seen bleeding in our land, from wounds received in the house of her friends.

But to return from this digression. Mr. Jones having now finished his studies, was invited to preach at Trelech, and receiving a call from the church, was ordained on the 13th of March, 1790, in the 22nd year of his age. The following Ministers were present, and several of them took part in the service, &c. Rev. Thomas Thomas, Pentre-ty-Gwyn; J. Griffiths, Glandwr; B. Evans, Trewen; Thomas Davies, Pantteg; Richard Morgan, Henllan; David Peter, Carmarthen; Isaac Price, Cryg-y-bar; Stephen Lloyd, Brynberian; Philip Morris, Cefen-y-Gwndwn; William Gibbon, Neyaddlwyd; David Davies, Swansea; John Davies, Alltwen; and about six or seven more, all gone to their rest. The church and congregation when Mr. Jones came were small; and the moral state of the county, was discouraging; and Mr. Jones himself appeared to some as David did to his brethren, almost contemptible, being but a "stripling," and having a very weakly and sickly appearance, so much so, that even some of his friends were not without having their shining hopes sometimes overcast with fears on account of it. However Mr. Jones entered upon the

work in his master's name; and in a sense, the prophet's vision of the dry bones was exemplified in his ministry, and the success which attended it. Like the prophet, he was called to view the valley which was full of dry bones; like the prophet also, he evidently had his commission from God to prophesy and say unto them, "O ye dry bones, hear the word of the Lord." Mr. Jones preached, and a wonderful effect through the power of God followed; as in the vision, there "was a shaking;" there was a great stir among the people over a very considerable extent of country: a vast number gathered together to hear the word of the Lord; and as in the vision, Mr. Jones, in unison with the church, prophesied unto the wind:—"Come from the four winds, O breath, and breathe upon these slain, that they may live; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." The church, and the minister were now most earnest and importunate in their prayers, in public and in secret, for the manifestation of the Spirit, and grace of God in the conversion of sinners; and when this is the case, the church will not be

left long without a revival. Hundreds now attended the ministry of Mr. Jones, who had not been used to attend, and scores were convinced of their sinful state, and were induced like those on the day of Pentecost to cry "What shall we do to be saved." The meeting house now became too small to accommodate the people who came to hear, many often stood listening at the outside, while Mr. Jones addressed them from one of the windows. The preaching of the word was accompanied with great power, many were converted, and gave evidence of the saving work of grace in the soul; and, to speak in the words of scripture, "The Lord added to the church daily such as should be saved."

In about two years after his settlement and ordination, Mr. Jones married a young lady of the name of Parry; she was a young lady of respectable character, connexion, and property; living at the time on her own estate, at Esger-y-graig, in Cardiganshire. Here Mr. Jones lived for some years, but though Esger-y-graig was a considerable distance from Trelech, yet he did not neglect his charge, but travelled in all weathers, not only on the Sabbath, but very

frequently on week days, and week day evenings, to preach the word, and attend to the affairs of the church under his care. This he continued to do until he had an opportunity to purchase a suitable place, called Gareg-wen, which lay at a convenient distance from his sphere of labour.

Mr. and Mrs. Jones had eleven children; four of them died young. Rachel, the eldest daughter, when about eight years old, though she was young in years, had attained to far greater knowledge of divine things than is commonly met with in children of that age. Seldom perhaps were those words of the psalmist, quoted by our Lord, better exemplified, "out of the mouths of babes and sucklings thou hast perfected praise," than in the last days of this interesting child. Such were her views of the person, grace, and love of the Saviour, and expressions of love to him—dependance upon him—and desire to be with him, that several christian friends, and her father among them, were much astonished and delighted to hear what fell from her, in her last moments.

There is in some children a propensity to

certain callings and pursuits, that appears to us sometimes remarkable. Though Mr. Jones lived a considerable distance from the sea, yet his son Lemuel, a fine sensible boy, would be a sailor. His father, after allowing him time to consider, finding his mind was abidingly turned that way, gave him suitable instructions—sought out a suitable situation for him—and having found a respectable captain, it was arranged that Lemuel should be placed under his care. Mr. Jones had the consolation that his child was not sent to sea, as sometimes is the case, on account of vice, or ungovernable temper: Lemuel was of a most amiable disposition. The scene in which he took leave of his father and mother, brothers and sisters, to enter on his new life, and join his captain, was a moving and affecting one.

But they knew nothing then, it was not fit they should, of what soon was to follow. Some time after, the father received the mournful intelligence that his dear Lemuel was no more, having been drowned on the coast of Ireland. It would be impossible to describe the feelings of the parents on this occasion, only those who have been placed in like circumstances, can fully

sympathize with the distressed parents under such an unexpected bereavement. Two other sons died in their infancy; Levi, when about one year old, and Morgan about seven. When Mr. Jones died, he left Mrs. Jones* and seven children to mourn his loss; and there is reason to hope that most, if not all of them, can call their father's God, "their God." One son, the Rev. E. Jones, had been for some years copastor with his father, and was so when he died; but has since resigned his charge, and gone to England, preferring the English to the Welsh.

BUT LET US NOW TAKE A BRIEF VIEW OF MR. JONES IN HIS WORK, AND THE GREAT SUCCESS WITH WHICH IT PLEASED GOD TO BLESS HIS LABOUR.

He was a workman indeed, who needed not to be ashamed. "He was instant in season and out of season." All who knew him were convinced that he loved the Saviour, and that he loved precious souls. His whole aim was to win souls to Christ; it was for this he preached, and for this he prayed, faithfully, fervently, and perseveringly; and, as might be expected

* Mrs. Jones died January 20th, 1848, rejoicing in the Lord.

from such conduct, his labours were remarkably blessed, so much so, that hardly a month passed away for many years, without some evidences of conversion to God through his ministry. During his time the church was visited with several revivals, these were pentecostal seasons indeed, attended with wonderful manifestations of the Spirit. There is some account of one of these seasons in the Congregational Magazine for 1829. On the ordinance Sabbath in the month of May, 1829, he had the unspeakable pleasure of giving the right hand of fellowship, as a token of admission to the church, to one hundred and ten new members; and in the month of June following, sixty-four were received. The writer of this was present and preached on the occasion, and cannot easily describe the pleasure which the scenes and services of the morning yielded; he thought it was a "little heaven on earth." When the minister addressed the candidates and gave them the right hand of fellowship, almost every eye in the congregation shewed by tears, the deep feeling and sympathy that existed. There the minister of Christ and the suunday school

teachers, saw that their labours had not been in vain in the Lord; they were permitted to see and enjoy the fruit of their labour and reap together, and participate in the joy of an abundant harvest. The church then rejoiced to see the children she had travailed for, brought forth; parents to see their sons and their daughters for whom they had prayed and wrestled, now yielding themselves to Christ and to his church, and asking the way to Zion with their faces thitherward, saying, "Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten," yes, and there was joy in heaven, angels rejoiced and God rejoiced.

Here at Trelech and the neighbourhood Mr. Jones was enabled to preach the word, and do the work of the christian ministry, with much zeal, fidelity and indefatigable labour, with but little interruption through illness, for the space of forty-six years; indeed a little was not allowed to interrupt him in his work: he exemplified what Paul said of himself, "Neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel

of the grace of God:" and Mr. Jones, as we might expect from the character of his labour, was not left without success. Few men have been favoured with so much success as Mr. Jones: the church was not large, nor were things very encouraging, when he undertook the charge at the age of twenty-one. I believe the number of members then was, from one hundred, to one hundred and forty, but when he dropt his mantle and entered into the joy of his Lord, it was increased to one thousand four hundred. He received, during the time of his ministry at Trelech, to the fellowship of the church at that place, and its branches, two thousand four hundred and ten persons: many of these had died in the Lord, and had entered into their rest before he was called to his reward.

During Mr. Jones's ministry at Trelech no less than sixteen ministers were called to the work of the christian ministry, and were ordained bishops over churches in different parts of England and Wales; and twenty more engaged as lay preachers, some of them men of considerable talent, and excellent preachers, and

all useful in their different spheres. Who can calculate the good all these were the means, as instruments under the influence of the Holy Spirit, of accomplishing? There is reason to believe that some hundreds, yes thousands, have been converted under the ministry, of the ministers and preachers above referred to, most of whom were the fruit of Mr. Jones's ministry: what a number then at the last day, will appear on the right hand of the Judge, the trophies indeed of divine grace; but the fruit instrumentally, directly or indirectly of Mr. Jones's labours? In what an affecting light will every faithful minister appear at the last day; especially such as have been honoured with being made so extensively useful in the world! What a contrast will then appear between such a man as Mr. Jones, and the man who had been the hero of a thousand battles! Who would not then be found of Mr. Jones's character, and in Mr. Jones's position, and that of all others, who like him, were here instrumental in saving men's souls, rather than in the character and position of conquerors, who then shall meet the myriads whom they, through ambition and vain glory,

had hurried to the presence of God prematurely and in an unprepared state ?

But Mr. Jones's labour and usefulness were not confined to Trelech and the immediate neighbourhood. He and the late Mr. Morgan of Henllan, travelled many miles for years, at a great sacrifice of property and comfort, and often in great danger, with a view to preach the gospel to the English population in the lower part of Pembrokeshire. The people here were in the most deplorable state of moral darkness, gross immorality, and all kind of wickedness. These worthy men, from love to Christ and precious souls, preached to these people the gospel of the grace of God. They had great difficulty in finding openings, and places to preach at. At Tenby they got permission of the mayor to preach under the Town Hall, but he gave them to understand, that he could not be answerable for the conduct of the people. When they met at the time appointed under the Town Hall, they found a vast number of persons assembled together. Many had come with a design, and were prepared to interrupt the preachers ; but that God who protected his servants of old in

the lion's den, was present on this occasion, both to protect and assist his servants. There was evidently an invisible hand restraining the wrath of the enemy. They all listened with the greatest attention to the end of the service. After the service was over, several of the party (the mob,) went to one whom they viewed as their leader, and asked him why he had not begun, as they were all ready to follow him? He gave them no particular reply, but with an oath said, that the first who preached (Mr. Morgan,) was such a scholar! This man afterwards used means to procure land for them to build a chapel on, but they were under the necessity for want of means to relinquish it. Mr. Jones some years after mentioned the circumstance to the late Rev. Matthew Wilkes, who said, "why did you not come to us in London; we have plenty of money, we could have found the money for you? On another occasion, when Mr. Jones and Mr. Morgan were on one of their preaching excursions, through this county, they found at a certain place a considerable number of men, having met by previous appointment with a view to illtreat, if not to

murder them. Seeing their danger, Mr. Jones had the presence of mind and courage, to ride up to the mob, and with a placid countenance, and in the language of peace, and persuasive words addressed them; at the same time distributing among them about twelve shillings: this produced a wonderful effect, their countenances were changed and their designs and purposes altered; instead of the fierce and fiendish appearance which they exhibited at first, they now put on the smiling aspect of friends, and began to cheer them, and swore that no person should lift up a finger against the two gentlemen; threatening that if any dared to do so, they would make it bitter for them. Thus we see how God can restrain the wrath of man, and in a moment change the lion to the lamb. They preached, amongst other places, at a castle near Pembroke, belonging to the late Lord Milford. A gentleman in the neighbourhood, not being favourable to them, went and informed his lordship, who enquired if many went to hear them, being answered in the affirmative, he, much to his credit, said that instead of preventing them, he would grant them a lease of it; and the

Lord blessed their labours in this part, and made them the happy instruments of great good. Many very wicked and ignorant characters were converted, churches formed, chapels built, and ministers settled, as the result of their labour of love.

Mr. Jones, besides his well-known labours within the confines of the principality, extended his visits to some parts of England, especially London. He and the late Rev. D. Davies of Swansea, exerted themselves much on behalf of the Welsh population in and about London. Their ministry was blessed by God, and many under their preaching, were converted and brought to the Saviour. Many of them ere this, have met their spiritual father in the mansions of glory: and, as the writer of this is informed, many are still living, who are witnesses of the gracious influence which attended the ministry of those two eminent servants of God; and are like Paul's letter of commendation, "Living epistles known and read of all men, written not with ink but with the Spirit of the living God."

Mr. Jones took an active part in the building of the present Welsh Chapel, in Guildford

Street, in the Borough ; and took upon himself a considerable part of the responsibility for the large sum of money laid out in building.

Such was his anxious concern for this infant cause, that he could not rest ; but like David, it might be said of him that he would not give "Sleep to his eyes nor slumber to his eyelids," until he saw the church at this place comfortably settled, under the pastoral care of a most worthy young minister, the late Rev. D. Davies.

Mr. Jones's visits to London, to preach the gospel to his countrymen, were the means of his forming acquaintance with several London ministers, and among them the late Rev. Matthew Wilkes, and many a droll anecdote he used to relate of that worthy man. Mr. Jones it seems was quite a favourite with Mr. Wilkes. Through his introduction, Mr. Jones took part in the services of the missionary society at the meeting, when three Hotentots, Martha, Mary and John, were introduced ; and also had his portrait taken for the Evangelical Magazine for April, 1808.

But I beg now to invite the attention of the reader to some traits in Mr. Jones's character, and in the character of his ministry, as well as

some other circumstances which contributed by the blessing of God, to render him so eminently and extensively useful.

MR. JONES'S PERSONAL APPEARANCE BORE FAVOURABLY ON HIS USEFULNESS.

In stature he was about the middle size, rather inclined to corpulency, especially after the age of twenty eight, and almost to the close of life. His physiognomy indicated a great share of intelligence and benevolence, and in his behaviour there were combined such dignity, and christian meekness, as annihilated prejudice, and in general defied the most unfeeling and daring of his enemies to treat him with contempt. But there were other qualities, and other traits in Mr. Jones's character, which cannot exist without telling, some time or other, on the ministry; and generally in proportion as they are evinced, the ministry is blessed. There is a correspondence, and connexion, between the qualifications and faithfulness of ministers, and their success.

ONE THING OF ESSENTIAL IMPORTANCE IN ORDER TO THE SUCCESS OF THE CHRISTIAN MINISTRY IS, PERSONAL AND SPIRITUAL

RELIGION; AND THIS MR. JONES EMINENTLY POSSESSED.

He was early called by the grace of God from a state of sin to a state of grace. Without this there is no piety; there may be the form, but there is no life, no spiritual discernment, no experience in the things of God; therefore no fitness to instruct others, and to speak a word in season to him that is weary; in a word, no suitability for the great work of the ministry. The importance of sincere Godliness in a minister, is written in the deep wounds, that the church of Christ hath received by the hands of ungodly ministers. Mr. Jones's piety shed a lustre on his character, and it seldom failed to impress with veneration, all who approached him; it pervaded all his intercourse, and was seen and felt by all who came in contact with him. His was the cheerful piety, which like sweet perfume, sent forth sweet odour, and rendered his society most agreeable, and generally beneficial to all; even to little children. Whoever visited Mr. Jones, or whomsoever he visited, were convinced of his ardent piety; and without this, or where there is ground of suspicion in respect to

this, in the case of any minister, that minister, like Sampson, is shorn of his strength.

MR. JONES WAS CALLED, QUALIFIED, AND SENT OF GOD, TO PREACH THE GOSPEL.

He was not of the number, good Rowland Hill used to call "men made parsons." Knowledge, and assurance of this is of great importance, in order to give weight and authority to the ministry. Paul was not indifferent on this point; in most of his epistles he introduces himself as the "Servant of Jesus Christ, called to be an apostle, through the will of God." And again he declares, that what he delivered to the Corinthians he had received from God; and appeals to the consciences of his hearers as to the truth of this, "Not handling," says he, "the word of God deceitfully, but by manifestations of the truth, commending ourselves to every man's conscience in the sight of God."

The following things may be considered as satisfactory evidence of a divine call to the work of the ministry. The first is conversion, no one is fit, until the heart is renewed by grace. Paul says, that he was first called to be a saint, afterwards an apostle, "But

when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Thus, it is evident, that no man has any right to engage in the work of the christian ministry, before he is a truly converted character himself. The second mark of a divine call, is a desire to promote the glory of God in the conversion of souls. The third is the hand of providence in opening the way. The fourth is the favourable opinion of wise and christian friends, and the encouragement given by them. The fifth, and not the least, is aptness, or fitness to teach; God calls no man to any work for which he doth not qualify him. And the last evidence is success in the work. "If (says the apostle,) I be not an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord." See 1 Cor. ix. 2. 2 Cor. iii. 3.

Mr. Jones established, and maintained among the people, a persuasion of his being sent of God—not by pretension and confident asser-

tions of it—not by reference to his ordination, as is the case with them who cannot get men to think so highly of them as they think of themselves; but by his ability, faithful labour, humility, meekness, holiness, love for souls, conformity to his Lord's will, and the manifest demonstration of the Spirit, in connexion with his ministry. These were the things that constrained the people to believe that Mr. Jones was sent of God.

MR. JONES'S CONVERSATION CONTRIBUTED MUCH TO HIS SUCCESS, AND THE PROMOTION OF RELIGION IN THE FAMILY AND IN THE CHURCH.

Whether in the cottage of the poor, the farm house, or the mansion of the gentleman, Mr. Jones was the gentleman and the christian. In his conversation there was nothing of the poison of detraction, nothing of the bitterness of sarcasm, and nothing of the moroseness or stiffness of ignorance and pride. Mr. Jones's intelligence, affability and gentleness in conversation, rendered his society a great treat, and was esteemed so, alike, by rich and poor, old and young. He was cheerful without levity, inter-

esting, instructive and engaging to all, even to the servant and to the child, without sacrificing the dignity becoming the minister. He was a good historian, and had an excellent memory, therefore he had a fund of interesting anecdote and useful knowledge at his command.

But what especially rendered Mr. Jones's visits and conversation useful, and subservient to the furtherance of the Gospel, was their religious bearing. He probably never was known to enter a house, or to pay an ordinary visit to any family, without saying something before he left, to recommend the Saviour and his service. Seldom was he known to be long in any company, without dropping at least a few sentences adapted to promote the spiritual benefit of those around him. He did this with so much wisdom and prudence, that it seldom failed of producing the most happy results. In this Mr. Jones exemplified the words of the apostle, "Nevertheless being crafty, I caught you with guile." How important it is, that ministers should embrace every opportunity in all their intercourse with the people, to recommend Christ, and endeavour to save souls. We should remember

what we say in the hearing of children, is as the sowing of seed; the harvest is to follow, and will be good or evil, according to the quality of the seed sown: we should see to it, that we sow good seed, and if we do not see it spring up immediately, let us not be discouraged.

Mr. Jones and three christian friends on one occasion, were in a conversation on some religious subject, when one of the company said, among other things, now there are three souls that will soon be in another world, and is there reason to believe, that it will be our happiness to meet in heaven? Mr. Jones said, "why do you say three souls, there are four souls here?" (the daughter of one who took part in the conversation being present, a child about seven years of age,) and looking at the little girl he said, "she has an immortal soul, her soul is as precious as ours, her salvation and eternal happiness involve as much interest as ours, and we must not feel willing to go to heaven without her." About twelve years after this, Mr. Jones met her, and not knowing she was a subject of piety, put some questions to her, (as was usual with him, when he could do so with prudence,)

relative to her soul, and found that she was a sincere and experimental christian, and that she had for some years made a public profession of religion. He then, among other things, asked her how long since, and by what means, she was brought to the Lord; she said "perhaps you will be surprised to hear, it was on the occasion of your conversation with some friends on the subject of meeting in heaven; one of the company having remarked 'here are three souls that must soon be in another world, and will it be our happiness to meet in heaven,' you, looking at me said, 'why do you say three souls? here are four souls, her soul is as precious as ours, and her salvation and eternal happiness as important.' From that time, now about twelve years since, the salvation of my soul became (as I trust,) the object of my supreme concern, and I have sought it where alone it is to be found, by faith in Jesus Christ."

On another occasion, the writer was present with Mr. Jones at a gentleman's house, when an old gentleman present, a widower, said something about getting married. Mr. Jones looked at him with a smiling countenance, and said,

“my dear sir, you must allow your daughter to have her turn next, (the old gentleman’s daughter, being then in the room.) I will propose another kind of marriage for you, much more suitable and necessary, and such as would contribute infinitely to your happiness; it is the marriage of your soul to Christ, and union with his church.” Mr. Jones here explained in a pleasant way what he meant, and took occasion to show the nature and importance of faith in Christ, pointing out at the same time, the necessity of immediate attention to the salvation of the soul, from a consideration of the shortness and uncertainty of time. The conversation now took a solemn turn, and produced a very favourable effect, so that there was reason to hope, the old gentleman was brought to consider his latter end, and “apply his heart unto wisdom.” Mr. Jones was far from thinking those christians right, who, when in company with men of this world, wrap themselves up in their own thoughts, look morose and sanctimonious, and decline taking any part in their conversation, when, though possibly trifling, and of little interest, it is yet in its character, harm-

less. Such conduct has a repulsive effect, and necessarily places those who indulge it, at a disadvantage, when attempting to introduce conversation on more important topics ; whereas, an easy cheerfulness of intercourse on matters of minor consequence, gives a greater facility of access, in introducing and recommending more momentous themes. In this way you conciliate good-will, you give yourself a tacit claim to an hearing, and enlist courtesy on your side. This sentiment was beautifully exemplified in Mr. Jones's conversation. An enemy, or a stranger to Mr. Jones, might fancy that there was too much egotism in it, and it may be granted, that possibly he did err occasionally, in this. Yet it should be remembered, that the traveller who has mixed in many strange scenes, and witnessed many strange incidents, is allowed to use the pronoun *I* often, in connexion with those scenes and incidents, without being liable to the charge of egotism. Such had been the case with Mr. Jones, and he not only adhered to truth in his narratives, but rendered them illustrative of the providence and grace of God, so that every one who heard him with unpre-

judiced mind, might see in him exemplified the noble sentiment, "Not unto us O Lord, not unto us, but unto thy name give glory."

From the brief view which we have attempted to give of Mr. Jones's agreeable and christian intercourse, the reader will not wonder to find, that his society was much courted by persons of every rank. Among others of the higher rank in the Principality, we may mention the late pious Colonel Lloyd, of Bronwydd, and his eminently pious lady. Here Mr. Jones was a frequent, and most acceptable visitor. This family ranked among the first in South Wales. Dr. Burgess, late Bishop of St. David's, and other pious and learned men of that time, were frequent guests at Bronwydd. Bronwydd is a beautiful mansion, situate in a delightful spot in Cardiganshire, on the confines of the river Tivy, near Newcastle in Emlyn, and commanding a beautiful view of some hills, and eminently picturesque scenes in Carmarthenshire. In the time of Colonel Lloyd and his lady, Bronwydd was a kind of central point, where learned and pious clergymen of the established church, and dissenting ministers, and many families of dis-

tion, used to meet, without any consideration of sect, or party. When they met here all were as one family, they talked, they prayed, they sang together, as one in Christ Jesus. The atmosphere in which they breathed, was that of christian love. Perhaps, since the time of the countess of Huntingdon, few houses in the kingdom could be found like Bronwydd, the resort of so many pious ministers and other christians, of different names; and especially as it respects the uniform and frequent devotional exercises, in which all united. There was generally a good congregation, at least twice a day, composed of domestics, workmen, and visitors; the singing was often heavenly, the ladies generally taking the lead on the piano-forte. But besides the daily services in the house at Bronwydd, there was a large and commodious chapel, called Trinity chapel, built at the expense of Mr. Lloyd, where there was preaching frequently during the week, as well as on the sabbath. As the family at Bronwydd, especially Mrs. Lloyd, and some other families in the neighbourhood, did not understand Welsh, and there being no English preaching in either

church or chapel, in that part of the country, Mr. Lloyd engaged ministers to preach an English sermon, every alternate Sunday, throughout the year. These ministers were of three different denominations,—two ministers of the Church of England, two Independents, and two of the Calvinistic Methodists. For many years Mr. Jones, and the late Rev. B. Evans, of Trewen, (a very pious, learned, and gentlemanly man,) were the two belonging to the Independents. The late Rev. — Jones, vicar of Llangan, was one of the preachers at this chapel. This gentleman was well known in the religious world in his time; he was a great friend of the London Missionary Society, took an active part in its behalf, and preached one of the first sermons for it. Mr. Morgan Jones, and Jones of Llangan, often met at Bronwydd, as did also many others of the like spirit and disposition; the conversation between these gentlemen and Mr. and Mrs. Lloyd, was of the most delightful and elevating kind, for the intelligence and piety that pervaded it. Mr. and Mrs. Lloyd were exceedingly well read, in both old and modern divinity, and possessing powerful minds and ex-

cellent memories, it was such a treat as is not to be enjoyed every day, to listen to their discourse. Sometimes, in this circle, there would be indulged a little innocent joke and repartee. One instance may be here mentioned. On one occasion the Colonel was under the necessity of leaving Bronwydd rather early in the morning, for the purpose of attending the review of some thousands of volunteers, raised by several gentlemen in the neighbourhood, at the time when Bonaparte threatened to invade England. In the course of the day, his guests had to pass the field, where the review was held. They rode into the field, and bye and bye, when Colonel Lloyd had an opportunity, he rode up to them, and as he drew near, Mr. Jones of Llangan called out and said,—“Well, Colonel! there had been no need of the *red coat*, had it not been for sin.” “No, gentlemen,” said the Colonel, “nor of the *black* either.” Let not the reader suppose from what has been stated, that we mean to intimate that the company at Bronwydd confined their conversation solely to religious topics. No, they were in the world and they talked of the world; but whatever the subject

was, a religious bearing was given to it; all was under the influence of religion.

BUT HOWEVER USEFUL AND SUBSERVIENT TO THE CAUSE OF RELIGION, MR. JONES'S CONVERSATION EVIDENTLY WAS; IT WAS AS A PREACHER THAT HE ACQUIRED HIS GREAT POPULARITY, AND THROUGH THE BLESSING OF GOD, SUCCEEDED BEYOND MOST MINISTERS, IN BRINGING SINNERS TO REPENTANCE, AND TO BELIEVE IN THE LORD JESUS CHRIST.

Mr. Jones was a popular preacher, and a workman who needed not to be ashamed. There were three things chiefly remarkable in his preaching,—matter, piety, and animation. His sermons were always rich in evangelical truth, and they were delivered with such earnestness and pathos, that they seldom failed in producing the most delightful, and sometimes the most extraordinary effects. A minister in order to be extensively useful, must be a faithful and energetic preacher, and at the same time a man of prayer. Such a preacher will not be left to labour long without success; and the success generally is in proportion to the charac-

ter of the labour. God works by means, and effects the most, by the best adapted and best used means. This sentiment is well understood in the natural world, the husbandman knows that his success depends on his industry, and tillage of his ground, and that in proportion to his skill, labour, and suitable cultivation, will be his success. Is not this true in regard to the moral field ? God has blessed, and will ever bless the faithful preaching of the gospel ; if our ministry had more of the zeal, the life, the love, and the faithfulness of Whitfield, and others like him ; we should see more conversions, and greater and happier effects produced, than we do at the present time. It was almost impossible for a preacher like Mr. Jones to labour long without success. God hath ensured success, at least a degree of it, to all who are faithful. His word shall not return void unto him.

In sentiment, Mr. Jones was a Calvinist of the old school. Dr. John Owen was one of his favourite authors ; but he did not confine his theological reading to any one class of writers. His ministry was remarkable for its variety ; like the planets of our system, which

receive their lustre from the same central luminary, every subject he treated of, found its centre of light, and vital influence in the cross. Sometimes for a month or two, he would preach on the leading and fundamental doctrines of the christian religion; he would illustrate, prove and point out their harmony, connexion, and importance. Then, on the practice of religion, and the duties connected with different stations, and circumstances in life. Again, on christian experience, the various trials and temptations of believers, and the marks and evidences of true piety. It might indeed be said of Mr. Jones, that he was "a skilful workman, giving to saints and sinners their due portion." He was wise and discriminating in giving milk to babes, and "strong meat to them of full age." Few men knew better how to heal the wounded in spirit, and how to "speak a word in season to him that is weary."

His morning sermons especially, for many years, were well studied, and full of matter. On difficult texts, his remarks were often ingenious, and his criticism natural and correct. He consulted with much advantage, Pool's Sy-

nopsis, and other authors, calculated to assist in illustrating the holy scriptures; and in the study of the New Testament, he found considerable help, from his acquaintance with the original language.

His manner in preaching was rather remarkable. He had not much action, only a slight movement towards either side of the pulpit, the hands at the same time leaning on, or grasping the edge of it. His appearance was very agreeable, and countenance placid. For about half an hour his delivery was very deliberate, then generally he would, as he came to the application, get warmer and warmer, and now his voice which was naturally good and musical, would undergo such a change, that one might be ready to question, whether or not, it was the same person that spoke. The intonations of his voice, (the writer will not say whether or not they were consistent with the rules of oratory,) in these earnest, searching, and pathetic appeals to the hearts and consciences of the people, produced such an effect, as can hardly be believed by any, who have not been eye and ear witnesses. The writer, has seen the whole congre-

gation melted to tears, and some even overpowered, sobbing and crying out, either under a sense of guilt, or of joy and gratitude for deliverance.

Mr. Jones did not confine his preaching to the meeting house, but preached on the sabbath evening, almost invariably at farm houses; taking different directions, so that the whole neighbourhood might enjoy the means of grace. And by these visits the words of the prophet might be seen verified;—"and I will make them, and the places round about my hill, a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing." The congregations on these occasions were large. In the summer he sometimes preached out of doors. Many by means of these itinerant visits were called, with an effectual calling, and were added to the church under his care. Was not this as it ought to be? Was it not apostolic? I believe the revival of religion, and its success in Wales, have been promoted principally by such means.

Through Mr. Jones's itinerant labours, the cause of evangelical religion, was greatly pro-

moted. At places of inconvenient distance from the mother church, at Trelech, no less than four branch churches were formed, and continued in that relation, till the time of Mr. Jones's death; but since then, three have very properly separated, and have had two ministers settled over them, the other still remaining connected with Trelech, under the ministry of Mr. Jones's worthy successor.

Mr. Jones had the meeting house at Trelech twice rebuilt and enlarged. He also built four commodious chapels for the accommodation of the branch churches. Thus we see what remarkable success attended his ministry; how God owned, and blessed him. "For no man could do these things except God was with him."

ONE THING MORE IN HIS CHRISTIAN AND MINISTERIAL CHARACTER MUST BE PARTICULARLY NOTICED. THE GREAT SECRET AND SOURCE OF HIS SUCCESS WAS PRAYER.

He was a man of prayer. He prayed in his study, he prayed in his way over the hills, and mountains to preach, that his master's presence might be with him. He was over-heard on one occasion, as he was leading his horse down a

steep hill. It being a rainy morning, he had on a cloth hood, which covered his head, so that he could not well hear the tread of footsteps behind him. A person following him, catching the sound of his voice, drew nearer, and heard him pleading with God, as with a familiar friend, and entreating him to "go with him, and bless his message, and make it a blessing to souls." He believed that there was nothing too hard for the Lord. He did not think any, even the most hardened and the most wicked, out of hell, too wicked for God to convert, and bring to repentance; and by believing prayer, he "took hold of God's strength," and engaged Omnipotence on his side, for the accomplishment of that which was near his heart, even the salvation of precious souls. It appears evident, that a minister's success will be in proportion to the spirit of prayer possessed, or the faith and importunity, with which he seeks the Lord on this behalf. Can this be denied? Have not all who have been eminently useful, been also eminent for their frequent and importunate prayers? Have we not reason to charge ourselves at the present time with great defici-

ency in this matter? Can we appeal to our own hearts and to our God, and say, we are verily guiltless in this concern?

Mr. Jones, however, not only prayed himself for the success of the gospel, but he also had a praying church. The church upheld him, by its prayers. It was delightful to know, that in hundreds of families, morning and evening and sometimes oftener, prayers were offered for him especially, and for the spread of the gospel throughout the world. A church cannot but prosper that is in such a state. But more of this hereafter.

There was one thing more, which I deem worthy of notice here, that contributed considerably to Mr. Jones's influence and success, and in which it would be well for all ministers to follow his example.

THIS WAS HIS PUNCTUALITY AND STRICT ATTENTION TO THE FULFILMENT OF ALL HIS ENGAGEMENTS.

Trifles were not allowed to prevent Mr. Jones being present, where he had engaged to be, whether at the prayer meeting, the society, the church meeting, or an appointment to preach.

Even what some would deem sufficient to justify their absence, was not deemed so by him. He was known when in a bad state of health, and more fit to be in his bed, than to go about; to walk through the deep snow, (the roads being impassable for his horse,) with a view to be in time for the solemn services which he had engaged to conduct. Many such instances might be mentioned of his willingness to serve the cause of Christ, though at a great cost and sacrifice of comfort to himself. He often went beyond his strength, and the bounds which prudence would prescribe, and all from such disinterested motives; that of him it might be said, with eminent propriety, that he sought not his own things, but the things which are Jesus Christ's. Few men have ever been found more free from private and selfish aims, in acting their part in the affairs of the kingdom of Christ than he. His plans and his conduct were ever those of a man, whose grand object was the advancement not of himself, but of the Redeemer's cause.

What has been said respecting his punctuality, in his attendance at his own places of worship,

applies also to his attendance at the annual or quarterly meetings of his ministerial brethren. Perhaps no minister was ever more remarkable than he, for his regular and strict regard to this part of his duty. To the utmost of his power, and beyond his power, he travelled far and near, to assist his brethren on these occasions; and it was delightful to see the smiles of approbation, with which his presence was hailed, both by the ministers, and the vast assemblies, which were congregated to hear the gospel; a stranger probably would marvel at this, at first, but would cease to marvel, after listening to Mr. Jones for half an hour. The sobs, and the tears of the congregation, would convince him, it was not without cause, that they smiled to see the man that could tell them such melting things of the love of Christ, and the grace of God manifested to poor lost and guilty sinners.

It was not, however, Mr. Jones's popularity as a preacher, alone that rendered his presence so acceptable on these occasions, but also his remarkable wisdom, and peaceful temper of mind. He was, in the proper sense of the word, a peacemaker. The want of this, has been the

bane of many churches, and the ruin of the usefulness of many ministers; without such a spirit, no man is fit to be a christian pastor, though every other qualification meet in him.

Paul manifests a beautiful spirit of sympathy with his brethren, when he says, "Who is weak and I am not weak? Who is offended and I burn not?" Mr. Jones had drank deep into this spirit. Hence his influence was proportionally great, both in his own and the neighbouring churches, and among the ministers. Perhaps few could be found who possessed greater wisdom and aptness than he, to remove disputes, and terminate differences, and reconcile parties at variance. The circumstance of his having been the minister of a church for forty-six years, which, with its branches, at the time of his death, consisted of about one thousand four hundred members, without having had any division, or any disturbance of a serious character, during the whole of that time, is a sufficient warrant for the above remarks. It is astonishing, but delightful to think, with what harmony, he, and about twenty lay preachers, connected with the church, worked together.

Some ministers have objected to lay preachers, on account of the difficulty of governing and directing their operations. The importance of such agency in the church no one now can question, and the objection above-mentioned, ought not, for the honour of the christian religion, to be named. Mr. Jones's experience was a striking refutation of it. The numerous lay preachers connected with his church, loved and respected him; therefore, they looked to him as children to their father, received his instructions, and followed his suggestions.* Mr. Jones had a great insight into the different tempers and spirits of men. Few have evinced greater penetration and discernment in this respect than he, and to this was owing in a great measure his success, in managing and bringing to a happy termination, disputes which occurred either in the church, or among friends.

But finally, there was another most potent agency put in motion by Mr. Jones, which con-

* A respectable and intelligent person, who knew Mr. Jones, said, "The Rev. Mr. ———, and the Rev. Mr. ———, use their whips to drive their cattle to the field, but Mr. Jones of Trelech, takes a bundle of fresh cut grass under his arm, and they run after him to the field."

tributed not a little to the flourishing state, and the beautiful verdure, with which it pleased the great head of the church, to bless this part of the moral field.

MR. JONES SUCCEEDED IN INFUSING INTO THE CHURCH UNDER HIS CARE, SOMETHING OF HIS OWN ACTIVE SPIRIT AND ZEAL, FOR THE PROMOTION OF TRUE RELIGION, AND THE CONVERSION OF PRECIOUS SOULS.

This church during a great part of Mr. Jones's life, approached to what every church should be, a right working church. The writer in reading Jethro on that subject, almost concluded that the author must have been a pupil of Mr. Jones's, and a witness of the operation of the church under his care. It has been observed that the church at Trelech, was blessed with great prosperity, and several remarkable revivals. Some account of one or two of them may be found in a number of the Congregational Magazine, for 1829. In the month of May, 1829, Mr. Jones had the unspeakable pleasure of giving the right hand of fellowship, to one hundred and ten persons, as a token of their admission to the church, after a careful examination in reference to their

views, conduct, and christian experience. In the month of June following, he received sixty-four members, and for several successive months, from twenty to twenty-five each month. So that within that year, about four hundred new members, were added to the church. As these revivals commenced with the church, it may be interesting and instructive, to give a brief account of its movements. At all the revivals, under Mr. Jones's ministry, the church in the first place, was awakened to a sense of its position, and in the language of the prophet, "To put on its beautiful garments." Isaiah lii. 1.

Mr. Jones had a remarkable aptness to discern, the state and temperature of the church; and whenever he saw symptoms of coldness, he used every means to find out the cause, and remove it. There are still a few living, who remember Mr. Jones's feeling and pathetic addresses to the church, on the state of the world, and the duty of the church; and how, at the same time, he urged the church to action, with the assurance furnished by the word of God, that it should not be in vain. In the revivals of religion which occurred under Mr. Jones's

ministry, there was nothing unusual; no extraordinary and continuous services with the professed intention to excite, and produce them. There was nothing perhaps more than ought to exist in a christian church at all times. I do not know whether a revival, as we generally call it, is much to the credit of any church, for certainly it supposes a state of things in such a church, which cannot be justified. It is in fact an awakening from its slumbers. Were the church what it should be, there would be no room for a revival; but as there is too much of the lukewarmness and formality, condemned of old in the Laodicean church, by the great head of the church himself, so long as such a state of things exists, revivals are needful.

We have stated that all the revivals, with which it pleased God to bless the church at this place, commenced with itself. There were certain movements, and indications of more life; greater attention to christian duties in the family, in the church, and in the world; greater seriousness seemed to pervade all, during their solemn assemblies, as well as in their conversation, with one another. There was evidently

deep and intense feeling and concern, for the advancement of pure religion, and the conversion of sinners; and the church now became more conspicuous and more attractive; now it appeared as arrayed in the beautiful attire of purity, spirituality, holiness, unanimity, and love. This feeling and spirit were exhibited and felt by all, in the attendance on the means of grace; especially the prayer meetings. In the family too, this hallowed spirit was seen and felt, in the solicitude of parents for the salvation of their children, masters for their servants, pious children for their parents, and servants for their masters.

It might here be stated, that there are but few houses in that part, without family worship. It is not allowed for the head of a family, who is a member of the church to neglect it. But there is a vast difference between the mere formal performance of this service, and that which is conducted in the fervour, spirit, and truth of religion, when the love of Christ, and precious souls, inspires and constrains the heart. In very many instances affectionate remarks were addressed, to the different members of the family

besides which, all were called upon to repeat a verse from the Bible. This was done morning and evening; and what is there more likely to help forward a revival of religion, than such attention to religion in the family?

But it was neither in the church, nor family alone, that the spirit of deep piety was to be seen; it was carried into the common transactions of life, and the conversations of the people with one another, especially on the Lord's day. It is said "Out of the abundance of the heart the mouth speaketh." Christian conversation, is evidently an important means of grace, and it is enjoined upon us to speak that which is good, to the use of edifying, that it may minister grace unto the hearers. The old members in this place, left an example in this, worthy to be followed by all christians.

It is greatly to be regretted, (for the religion of Christ suffers, and souls perish through it,) that professors in many instances, as soon as they leave their seats in the house of God, show their worldliness, by their conversation about the world. The word cannot profit them; and no thanks to them, if souls are converted; no revi-

val can be expected in a church, where the members act so inconsistent a part. The conversation of the generality of professors, at Trelech, was such, as not only evinced the life and healthful state of religion, in their own souls; but contributed greatly to bring others under its influence. Such pious conversation, tends to establish and edify the true christian, to instruct the wavering, and encourage the anxious enquirer. This truth was verified, in the experience of hundreds, of all classes. They made it a point to notice the young, and talk to them; especially any who were observed under serious impressions. This greatly encouraged and assisted such, in seeking an interest in the great salvation.

It was the general practice on the sabbath, in going to, and coming from, the house of God, as scores travelled the same road, to form themselves into different classes, and each class to have some religious subject, christian doctrine, or christian experience, for the topic of conversation. Many could bear their testimony, that it was good for them to be there. How often could they say with the two disciples—

“Did not our hearts burn within us, as he talked to us by the way? A very interesting instance of this occurred one sabbath morning at Trelech. Many of the people had to go three and four miles, and some six miles from the meeting house to their homes, yet this was often found too short, so that they could hardly part at last. The sermon, generally, was the subject of conversation in returning. On one occasion, as soon as they had come out of the meeting, a party who had to go the same way, entered, as they were wont to do, on the subject of that morning’s sermon. They had proceeded a considerable distance, when one of the company, a gentleman farmer, Mr. Thomas Jones, Trefawr, suddenly stopped, and said, “Now I remember my horse is behind in the stable!” a person went back for the horse, and he went on with his companions, preferring the conversation, to the pleasure of riding.

The revival of religion within the church, was also evinced by the prayer meetings, and the societies, (as they were called,) which were designed for conversation on christian experience; with a view in part, to the instruction of anxious

enquirers, and candidates for fellowship, with the church. These meetings were well attended; often crowded to excess. It might, here, be stated, that prayer meetings in connexion with this church, were held in many distant hamlets, in different directions; at farm-houses and cottages, where the people desired to have them; and generally one of the deacons or elders, or some other suitable person, was appointed to conduct them. A short address was generally given, and some of the brethren engaged in prayer. Then such as were under serious impressions, were brought forward by a christian friend, or invited to come forward; when they were asked different questions, relative to the state of their souls, their experience, hopes and fears, their views of religion, and the means whereby they were brought to seek the Lord. No christian could attend these meetings, without being convinced, that the Spirit of the Lord was poured out, as a spirit of grace and supplication. There was such devotion, spirituality, holy wrestling with God, for the Spirit's presence and influence, and such meltings of heart, that it was impossible, almost, not to feel as

Jacob felt, when he exclaimed, "How dreadful is this place, this is none other than the house of God, and the gate of heaven." Such was the effect sometimes, of the prayers and conversation at these meetings, that the whole congregation, would be melted into tears, and many sob aloud, under the conviction of sin, or sense of gratitude for mercy. The conversation with young converts, was often very affecting, and proved frequently, the means of the conversion of others, as all were allowed to attend these meetings, who were disposed to do so.

Mr. Jones was wont to urge on the church, the duty of glorifying the Holy Spirit, by humble dependence on his aid, with earnest, and united prayer, for his presence and influence; and thus acting, it never failed of being blessed with remarkable unction, spirituality, and zeal for the honour of God, and the salvation of souls. To use a scriptural figure, "Zion travelled in birth for souls, and as soon as she travelled, she brought forth her children." The deep concern, and earnest desire of the church, for the advancement and extension of true religion, was not confined to it, merely in its collective and

aggregate capacity, and its public services; but extended to families and individuals. It seemed as if the Spirit, had been poured upon every christian family, and upon every individual christian apart. The fruit of the Spirit, in an uncommon manner, was visible in christian families; in the love, peace, and long-suffering, which the members exercised one towards another; the affectionate manner in which masters and parents, catechised and addressed their servants, and their children; and also the pathetic, and heart-melting prayers, offered for them to God. It might naturally be expected, that God would not long leave such a church, without some signal manifestation of his love, power, and grace.

It is not the ministry alone, that is designed to convert the world. The very existence of christian churches, or at least their main and principal design, is to aid in the accomplishment of this great object. The law of self-propagation, is as visible in the spritual as in the natural world. When God created the world, he gave this law to every thing that had life, both animal and vegetable. By a word, he brought all into existence at first, and then he

said, "Increase and multiply." And the creatures produced according to this law, are no less the creatures of his power, than if they were created immediately by him. The power to produce is still his: only he works now by means. In like manner, the principle of the gospel is that of self-propagation. When God converts, he expects the converted to endeavour to convert others; and this is the nature of the grace of God in the heart, "Come, see a man, which told me all things that ever I did." "Andrew, having found the Messiah, findeth his brother Simon, and brought him to Jesus." God expects every christian, and every church, to act on this principle. Conversion is as much the work of God, and salvation as much of grace, when brought about through the instrumentality of the church, as when accomplished immediately by the power of God, without means, as in the case of Saul. Here now, in a degree, was exemplified the description of the prophet, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "For behold, darkness shall cover the earth, and gross darkness the people, but the

Lord shall arise upon thee, and his glory shall be seen upon thee. Lift up thine eyes round about, and see all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged. Because the abundance of the sea shall be converted unto thee, the force of the Gentiles shall come unto thee."

There is one thing which should be seriously considered by the churches of Christ, and all christians. It is that revivals of religion to any extent, in the conversion of the world, cannot be expected till the spirit be poured on the church; till the church shines, and appears indeed the church of God. It must convince the world that there is reality in religion; and that the possession of it makes men better and happier. If religion in the church appeared more inviting and attractive to them who are without; if professors were more exemplary and holy in their conduct and conversation, more evidently happy in God as their portion, sinners would be led to observe it, and many be induced through the

grace of God to say, "We will go with you, for we have heard that God is with you." When such is the state of the church, and when it has commanded the attention of the world, and has produced such happy impressions, there is nothing more natural; than that the house of prayer should be well attended. This was the case at Trelech, especially on the Lord's day, and a wonderful unction, and power from above, accompanied the word. It was evident, that the Lord had answered the prayers of the church, and that the Spirit was now poured upon it, as a spirit of grace and supplication.

Mr. Jones had been favoured before, with great success, and revivals, especially soon after his ordination, and in the year 1822 and 1823; but this which took place in 1829 was the most remarkable. Mr. Jones's ministry at this time, was attended with more of the divine blessing, than usual, not only at Trelech, where there were added about four hundred members to the church in one year, but also at the other places where he administered the word. Scores were added to the different churches, which then were branches of the church at Trelech. It would

be almost impossible to give a description of the feelings and emotions, produced by the word, and the manner, appearance, and language, whereby the convinced and converted sometimes evinced the state of their minds. It is not improbable, that were such scenes presented, and such effects produced, in some of our English congregations, many would be as much amazed and as much in doubt, as those were, who witnessed the pentecostal revival, and perhaps, would be ready to charge both ministers and people, either with drunkenness, or with madness as they did then. Acts, ii. 12, 13.

Mr. Griffiths, Mr. Jones's Welsh biographer, in describing the state of the hearers, during these revivals, says, "They were not all uniform in the effects produced; all were not affected alike;" and we may apply the apostle's words, "There were diversities of gifts, but the same Spirit. There were diversities of operations, but it is the same God that worketh all in all." Sometimes there was a great weeping without noise, and at another, there was a great propensity, even an overpowering one to pray; one would fall on his or her knees here, and another

there, without any invitation, or call from any man. These prayers had nothing studied and formal about them; there was the most intense feeling, deep sense of need, and anxious desire after God and salvation; so much so, that they appeared as if they had forgotten every one about them, and everything, but God who is the object of prayer. Sometimes in hearing some of them, one would be led to conclude, by their groans, their anguish, and their earnest petitions for mercy, that they heard the groans, and saw the flames of hell, and viewed themselves as on the brink. Sometimes also, some of them were heard to use another language, and express very different feelings, the feelings of joy, and language of praise, giving themselves up to God, with all they had, crying, "Gogoniant byth am drngaredd." "Glory to God for ever for mercy."

Mr. Jones's ministry was much calculated both to produce, and to foster the revival of religion. It was so especially at this time, though he was now an old man, and had laboured about forty-six years among the people, yet such was the life and animation of his ministry, that they would say to one another, "Our old minister is

getting younger than ever in his old age." Alluding to the life and animation of his ministry.

Mr. Jones was not only the means of the revival of religion at home, but also in the neighbouring churches. The old ministers at this time, in South Wales,* though many of them were very good men, and sound in the faith, yet had very little life and animation about their ministry, and some of them were much prejudiced against what savoured of methodism. Mr. Jones's society and preaching were the means of producing a very favourable change in many; among others, it is said, that the late Rev. K. Morgan, the minister of the church at Henllan, became quite a new man, as to his manner of preaching; not only was he attached to Mr. Jones, as a man and a christian, but also to his zealous and ardent manner of preaching the truths of the gospel; and it is said his own preaching, partook much (after his acquaintance with Mr. Jones,) of the life and ardour of his preaching.

The church at Henllan, was then, and still is, a large church, consisting principally of farmers;

* This refers to the time of his settlement at Trelech.

many of them rich and living on their own property. Mr. Morgan was a wise and learned man. The writer has heard the following anecdote of him. Mr. Morgan was fond of young ministers, and often got them to preach for him; some of the old men were not satisfied with their ministry, and they called on him one day, and told him so. "Pooh!" said he, "If you rear no calves, you will have no oxen," and he never heard any more complaints on that head.

BUT WE SHOULD NOT FORGET, ANOTHER IMPORTANT MEANS OF MR. JONES'S SUCCESS, WHICH WAS THE SUNDAY SCHOOL.

Mr. Jones was a great advocate for, and contributed to a very large extent, to the promotion of sabbath schools, in the neighbourhood. He had been for years before his death, greatly encouraged by the efficiency, and faithfulness of the teachers of the different schools under his care; and the great success, and the abundant blessing, which evidently attended their labour of love. Mr. Jones left these schools in the most flourishing condition. There were about twelve schools connected with the places of worship under his care. Some hundreds of pious

teachers were engaged; we may indeed call them bible class teachers, for it should be made known, that at these sabbath schools, men and children of every grade met, not only that children might learn to read, but that all might learn, and know more of the mind and will of God, by studying his holy word, and expounding it to one another. Scarcely any class of men render greater service to their fellow men, and to the church of God, than faithful and efficient sunday school teachers, and the bible class instructors.¹ These schools and classes are the nurseries of the church. A vast amount of good has already resulted from them; thousands are in glory, who were brought to Christ by means of them, and thousands more are on the way to heaven, and take an active part in endeavouring to bring others with them. These schools and bible classes contributed not a little to the revival of religion, and the increase of the church at Trelech; and what a privilege to be allowed to take a part in such a glorious work, a work in which the Son of God himself delights, and which he has most signally blessed.

MR. JONES WAS WELL KNOWN AS A MAN OF PUBLIC SPIRIT; Far above most of his brethren, at an early part of his life especially.

He was one of the first to advocate the missionary cause in Wales. He attended some of the first missionary meetings in London. There his soul was fired, with holy zeal for the work; he carried this home to his own church, and by his preaching, writings, and conversation, infused and spread this holy fire through, not only his own church, but through the neighbouring churches also. He published at this time, a little book in the Welsh language, called "Dydd yn Gwawrio." "The Morning's Dawn, or the Dawn of the Morning." This little work was designed to give the natives of the Principality some account of the London Missionary Society; its origin, nature, and object; as well as to point out the state of the nations of the earth, the misery and wants of the heathen, and the duty of christians to send the gospel to them; and that it was vain and absurd to pray for the conversion of the world, without using the appropriate means. It contains an interesting account of the formation of the society, the first meetings

which were held, the first missionaries, their voyages and dangers, and the scenes of their labours. This little book produced the most wonderful effect, in favour of missions, throughout a great part of South Wales. It was then but the dawn of the morning, but now it is the broad day light; now the sun of righteousness has arisen, and has shined upon the dark places of the earth, and the benighted islands of the sea; yet it is not perfect day, the sun has not as yet reached the meridian, but is advancing, and all doubts are now scattered and vanished, respecting the final issue.

Mr. Jones wrote and published a few small works, besides the above mentioned one. One on the "Fulfilment of the Prophecies," "A Catechism on the Covenants," "The Principles of the Christian Religion," and also translated a sermon of President Davies's, of America, on the "Resurrection." This was considered by many good judges, as remarkably well executed, the whole matter being expressed, in very easy, powerful, and chaste language, which, considering the different idioms of the two languages, is not a very easy task, to do well.

But we must now give a brief account of Mr. Jones's last illness, and death. This is the conclusion of all lives, however valuable, "and he died." Mr. Jones had been ill, and dangerously so, several times previous to his last and mortal illness. The church held at different times, special prayer meetings, with a view earnestly to pray, that if consistent with the divine will, he might be spared, and restored again to health and usefulness in the church on earth; and it pleased God to answer prayer, on his behalf, on more than one occasion: for prayer is still as powerful and efficacious as in the apostolic time, if offered in faith. Acts, xii. 5. But the time of his departure was now drawing near. About three years before his death, he was visited with a very alarming and distressing disease, called Hydrothorax, or dropsy of the chest; he never recovered after this, nor was he free from pain, and the distressing symptoms attending such complaints. He was forced often to sit up whole nights, as he could not lay down in bed; yet such was his love to his master, his service, and to precious souls, that he has been known to preach two or three times on the suc-

ceeding day, with great power and unction from above. About six weeks before his death, he preached his last two sermons, and administered the Lord's supper, at one of his chapels, called Tfyntonbedr, or Peter's Well. His text in the morning, was, "A little while, and ye shall not see me, and again a little while and ye shall see me, because I go to the Father." John xvi. 16; and in the afternoon, or evening, the last sermon, the text was, Gal. vi. 14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." On the following sabbath morning, he joined in the worship of God, at Trelech, but did not preach. He then returned to his own house, and never left it again, till he was carried to his grave. For about five weeks, his afflictions were heavy and distressing, but he was supported under them, saying sometimes, that now "grace to die he wanted, and not grace to live; this he hoped he had had, and that his heavenly father had promised, and he believed him, and took him at his word." On the Thursday preceding his death, he was exceedingly ill, and fainted away several times, so that it was thought he was dying. On the Friday, he was

still alive, and in the evening seemed to rally a little, but it was but for a short time; for on the Saturday he was evidently worse, and on the Saturday night swooned away three times, so that it was not expected he could survive till morning. On the sabbath morning, being the day appointed for the celebration of the Lord's supper, his son, and co-pastor, the Rev. E. Jones, was unable to leave him, as it was thought he was dying, so that the ordinance was not administered that morning; contrary however to the expectation of many, who were present, he continued till the following Wednesday, about twelve o'clock, when his happy spirit was released from its earthly house of this tabernacle, and took its flight, without a sigh, to the realms of glory, the rest that remaineth for the people of God. The nature of Mr. Jones's last illness was such, as to render it impossible for him to say much, but what he did say, evinced that he died in the full assurance of the faith of the gospel, and enjoyed the presence of that Saviour, whom he had for so many years preached to others. However desirable it is, to hear the dying testimony of our christian friends, in

favour of religion ; yet it is more satisfactory to have a whole life of many years, to bear its testimony to the truth and reality of it ; and the question respecting our dying friends, rather should be, how they lived, than how they died. The death of a good man may be sudden, or of such a nature as to preclude the possibility of speech, or any other outward sign.

About this time, several of Mr. Jones's old and particular friends died, some before, and some after him. These pious friends and he, used to meet, and talk familiarly, and with composure and delight ; about their latter end, and about heaven, and their hopes and expectations, in reference to it. They seemed as they talked, as if on Pisgah's top, viewing the heavenly land with unutterable delight, as their happy home. One friend reminded him of his service and usefulness in the church ; his short answer was, "None but Christ, none but Christ now." One of his daughters asked him how he felt, and how it was with his soul ? he said in answer, "This is new experience, or a new lesson, I am learning how to die." He often said, that he had observed many of the servants of God, who had

laboured much in the vineyard of Christ, at last taken away, or removed to their reward, in a very silent manner; so it was, in some respects, in regard to his own removal. Thus was this good and useful servant of Jesus Christ, removed from his labour to his reward, after a remarkable and successful career, of about forty-six years. He died on the 23rd of December, 1835.

On the Saturday morning following, hundreds of his friends assembled together at his house to show their last token of respect, to the mortal remains, of their late worthy and beloved minister. It is a custom in this part, to have a sermon preached at the house of the deceased, before the body is carried to its long home. On this occasion a sermon was preached, by the Rev. T. Jones, of Saron; and prayers were offered, by the Rev. W. Miles, of Tyrhos, and the Rev. — Breese, of Carmarthen. (Mr. Breese was soon called to follow Mr. Jones.) A scene now occurred, which would baffle all attempt at description. Several hundreds of the people expressed a strong desire, to have one glance more of the features and the face,

once so dear to them, and it was deemed right to gratify them in this desire. The body was carried out of the house, and placed in a position where all might have a view of it; then the lid of the coffin was removed, so that all might see the face, when this was done, hundreds gave vent to their intense feelings, some by a loud cry, and others by sighs, and groans, and tears. Here was such a scene and such feelings, as are seldom, if ever witnessed, even among the warm hearted Welsh christians. Here was real mourning, but it was not the sorrow of those who have no hope. After this affecting scene, the body was carried to a place called Lloyn yr hwrdd; (here is a large chapel, which was built by Mr. Jones, on his own estate, but long before his death it was secured in trust. Close to the chapel, Mr. Jones had a small spot of ground enclosed on his own property, designed for a burial ground for himself and family,) when they arrived at this place, the body was taken to the chapel, when the service was introduced by the Rev. J. Evans, of Penygroes; the Rev. S. Griffiths, of Horeb, preached from 2 Tim. iv. 8, and then the body was laid in its

clay cold bed, there to rest till the last trumpet shall sound ; and again an address was delivered at the grave, by the late T. Griffiths, of Howen. Then the hundreds who had followed their late beloved pastor to his long home, separated with such mournful feelings, as cannot be easily described.

“ Blessings are upon the head of the just, but violence covereth the mouth of the wicked ; the memory of the just is blessed, but the name of the wicked shall rot.” “ Let me die the death of the righteous, and let my last end be like his.”

The writer will now conclude his short, and very inadequate memorial of his much esteemed friend and father, by the introduction of two letters, written by Mr. Jones in the time of health and prosperity. The spirit which breathes in them, will in a measure demonstrate some of the statements respecting his character, and kindness of disposition. The first was written to the Rev. D. Thomas, now of Wotton-under-hedge, on the occasion of his settlement among the English in Pembrokeshire ; and the other to the writer.

Trelech, March 27th, 1816.

Rev. and dear Sir,

I received your favour, of the 18th inst. I really rejoice that you are fixed in that part of the Lord's vineyard you are; you are placed in a situation much resembling that of our missionaries. Of course you must expect some privations, must exercise much patience and self denial; but on the other hand, you have many great advantages—you will daily exercise yourself in the English language—you will have to watch the increase of the infant cause of your Redeemer: he saying to you, "feed my lambs;" what pleasure will it afford your soul, to mark their progress in christian knowledge, experience, and consistency of character; you will have great opportunities, almost all round in different neighbourhoods to break up new ground, and preach Christ where he is but little known. Oh pray much for spiritual wisdom, for flaming zeal in your great master's cause—for tender love to immortal souls—for a serious yet affable temper. Whatever opposition you may meet (which you may expect from hell, from prejudices, enmity, passions of men, and perhaps from the igno-

rance and weakness of some of God's people,) let none discourage you in your great work. If God be for you, who can be against you, and prevail? I congratulate you upon this account. You are now in a respectable connection of Independent ministers in the English part of Pembrokeshire. I have the presentiment, that the Lord intends to do a great work still among the English there. I hope the time of their visitation in mercy is come. How pleasant in the day of the appearance of the great shepherd, will it be for you, and hundreds (I hope) of souls brought from darkness to light by your ministry, to meet in his presence, to receive with inconceivable joy, an everlasting crown of glory; and the more abundant you be in labour and sufferings, the more glorious will your crown be. What a joyful, holy, and happy meeting will this be, of pastor and his flock, to part no more. Therefore brother faint not, be not weary in doing good, but so run that you may obtain. But pardon me, I do not intend to dictate to you, only I think that my age, and standing in the church, together with some experience of the greatness of the work—of the trials in it—of

the enmity of hell, and of the unbelieving—of opposition—of some success, and of the Lord's support, with some recollection of my former visits to the dear English, in Pembrokeshire, as one having obtained mercy, thus to write my mind freely to a dear brother, just going to engage in the most important work a mortal can be engaged in. May the Lord be with you, according to his promise—may his face go with you—may he be your light, your support, and your salvation, your all and in all, for time and eternity; may you be as a star in his right hand, a burning and shining light upon the candlestick where you are placed.

Dear brother, though it is inconvenient for me, in Easter week, to come down, (and there are other instruments more able to carry on the ordination, just on the spot,) yet I wait for opportunity to pay a visit to Castle Martin and Rose; then shall be glad to visit you, and your flock.

My christian love to all enquiring friends. I wish you much of the divine assistance and presence at your meeting, may many have cause to say, of a truth the Lord was there. Wishing

success, I remain dear brother, your's in the bonds of the gospel.

MORGAN JONES.

The Rev. D. Thomas.

Trelech, April 11th, 1817.

Rev. and dear Brother,

I received your's of February 18th; it gave me pleasure to hear that you and Mrs. Beynon are well, and satisfied that it was the will of God, in his providence, that you should remove from Bishop's Castle to your present situation, especially as there is reason to hope that the Lord crowns your exertions for his glory, which is certainly the greatest encouragement to a man devoted to his master's service, as every gospel minister should be. Remember my dear brother, *the time is short*, then we should endeavour *so to run as to obtain*. What are we running for? honours? no: for pleasures of sense? no: for gold that perisheth? no: for riches and wealth? no: for earthly crowns and kingdoms? no: but we run for the approbation of our master, the supreme judge of the quick and dead;

will he say in the hearing and sight of listening and wondering worlds, "*Well done thou* good and faithful servant?" We are running for a crown, a crown of glory, and an everlasting one—running for a kingdom, heavenly and eternal, therefore let us faint not.

" 'Tis almost done, 'tis almost o'er,
We follow them, who are gone before,
We soon shall reach the happy shore,
Where brethren meet, to part no more."

Let us strive to gain the mastery. Be diligent, faithful, zealous, and watchful; our rest is in yonder country; if we expect rest (besides that we have in Christ,) this side the grave, we shall be disappointed. Here, those graces, which have no exercise in heaven, will have abundant exercise, faith, hope, repentance, patience, and sympathy.

I rejoiced greatly to hear that you had meetings for christian experience, as well as to converse upon selected passages of scripture; *light and heat united* are very *precious*. I am now an old man, about forty eight years of age, you are young, therefore now is your time for application, diligence, and exertion. Time insensibly

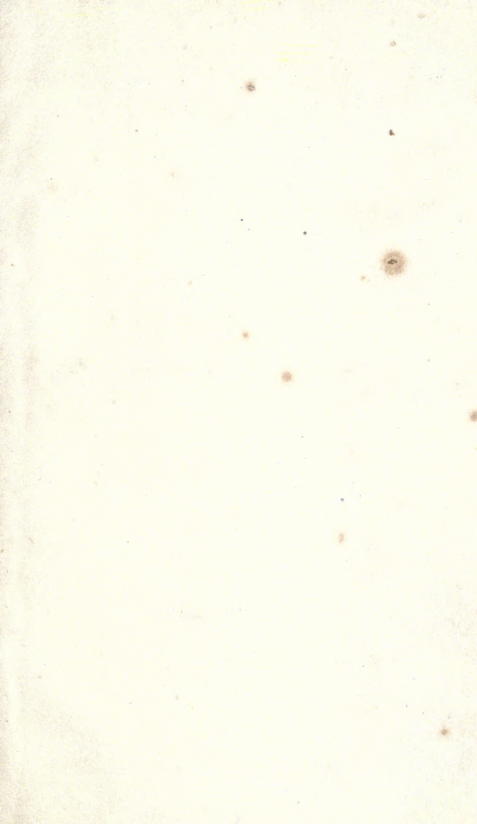
slips away, and old age will creep upon us un-
awares, for life is but a span.

At Norbeth, it appears to me, that the cause
of Christ gains ground; very great audiences,
and about fifty members. At Templeton a
a great many hearers. I hope Mr. Thomas
will see the tabernacle filled with pious profes-
sors. Praying for, and wishing you success in
your ministry, wishing you and dear Mrs. Bey-
non much of the Lord's presence, and all tem-
poral happiness, consistent with your everlasting
good, with respects to Mrs. B. I remain your's
in the best bonds.

M. JONES.

J. J. Beynon.







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